

146 THE SOCIAL ORGANIZATION OF THE TRIBES OF

tribeswomen and the daughters of Chiefs, and many own land and are given tithes of other land by ancient right.

The other holy class is that of the descendants of the saints, for so they claim to be. Almost every village in the territory has its saints' tomb, a white rectangular building with one or more domes. Some of these tombs are of great age, and many I suspect to be pre-Islamic. Within the shrine these older structures are similar. There is a modern wooden rail pierced by a door. Beyond this is a long plaster sarcophagus in the shape of a roughly surfaced mound, sometimes as much as twenty feet long or more. Within this the saint or the prophet is supposed to be buried. Names, however, give an indication that it is not always an Islamic saint. Such names as Mola Matr, or Master of Rain, are of great interest, and it is a pity that such shrines have been adopted into Islam and not saved for archæology.

Each shrine is maintained by public subscription, in the form of tolls on travellers and gifts to reinforce prayers. Many shrines also own land or receive tithes from land. They are guarded by families who use the title Sheikh and who claim descent from the original saint. The best description for these families is that of "Holy Sheikh." In most cases the saint is considered a miracle worker, and this power may descend upon the Holy Sheikhs as well. This fact in itself is sufficient to give the Holy Sheikhs considerable influence, and they inspire respect and fear. I would stress the question of fear, for it is important. The buried saint and, to a certain degree, his supposed descendants are credited with the power of doing bodily and personal harm, such as depriving of sanity, striking with blindness, destruction of crops and the like. They are, in effect, witch-doctors, and are feared more than are the Seyyids, since they are considered to be dangerous men. Most go unarmed. Occasionally they arm and join in feuds and tribal wars, but such Holy Sheikhs lose much of their power.

In this class one may put the attendants at the shrines of Prophets. They cannot claim to be descended from the Prophets and therefore they are not personally capable of working miracles. Consequently they have little influence in public affairs. The Prophets buried in the Protectorate include Job, or 'Aiyub, as he is called, whose tomb is near Dhala', and Sha'ib, the supposed father-in-law of Moses, who has several tombs. We must also include those peculiar men who watch over the abodes of Jinns and spirits. They are not supposedly capable of working miracles, but they are held in awe for their spooky associations. There is a famous Jinn who resides on the headland of Ras Imran, near Aden. His attendants are all of one family, who are treated by the people similarly to the attendants of a Prophet's tomb.

All those Holy Sheikhs, whether descendants of saints, attendants at Prophets' shrines or Jinns' abodes, are called Sheikhs, and each family elects its own headman. They are frequently confused with Sheikhs who derive their titles from elected headmanship of tribal sections and of villages. While some saints are undoubtedly of Islamic origin, most are, I suspect, of very ancient origin, and all, whether saints, Prophets or Jinns, receive the same honours. A day in the year is set apart for their

Ziarra, or visiting day. Early in the morning of that day the attendants unfurl the saint's flag, if he has one, and process with it, followed by the people, to the door of the shrine. Here the people dance and hold a fair, while many go in and put their requests to the saint, firing a salute outside the door and paying a present in money or in kind to the head Sheikh. Once inside, they kneel by the tomb and whisper their requests to it, saluting the tomb with a kiss. They then leave and are entertained with a cup of coffee-husk tea at the door or in the outer court. 778
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[272]

Such shrines have another value to the community—they are the only form of poor-relief in the land. Poor travellers will always stop at saints' shrines for the night, and they are never refused entertainment. When travelling in the country oneself it is often a good thing, for this reason, to give a present to the local saint rather than to a petty Chief, and I frequently did so. The political effect is good, and one avoids causing the jealousy among petty Chiefs which is so frequently occasioned by the passage of a political officer. 778
735

In the Mushreq there is a class of men who are hereditary and appointed judges. They are probably the remnants of the legal system of one or other of the ancient kingdoms, and, by their situation, I should say of Ma'an. The Chief of these is the hereditary judge or Manqad (plural, Manaqid). The derivation of the word is from the root NQD, meaning "to pick out or investigate." He is elected from a certain family. The family itself has great influence in local public affairs, but only its elected head styles himself a Manqad, and he has the title of Manqad Al Manaqid, or "Judge of Judges." Once elected he himself, without consulting any one, appoints four or five other Manqads. He does not appoint them from his own family, but from outside, and his choice is not limited to any class or tribe. One, recently appointed, was from the Dha'if class, who are not aristocrats and whom I shall presently describe. These men are known as Manqads and perform the duties of a final court of appeal. Their judgments are given according to the widest possible code, which they describe as "Asharia, Al 'Ada and Al Haq," or "The Holy Law, tribal custom and the Right." Once having put his case to a Manqad, no tribesman would either withdraw it or refuse to abide by the Manqad's decision. To do so would be to forfeit his tribal honour by committing a great shame. Consequently their judgments in disputes are only sought when all other courts have failed. 693
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[692]

When a Chief Manqad dies and a new one is elected by the family, the appointments of all other Manqads is suspended until they are confirmed by the new Chief Manqad.

Manqads dress as poor men. They do not carry arms, and behave with great humility. They are treated by the tribesmen and the Chiefs with great respect. There is little doubt as to which part of their code they prefer: it is Al 'Ada, or tribal custom, and they have a fund of ancient folklore which should not be neglected by the anthropologists. They will do everything they can to maintain custom among the tribes, even when to do so is not to their own personal advantage. Recently one of them discovered that a guest of his, whom he had just entertained for a few days in his house, had previously committed a flagrant breach of 671
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THE MWARIBE DANCE.

A dance for women only, which takes place indoors if danced by free women, and out of doors if the dancers are slaves. The women stand in a circle singing songs and clapping their hands in time to a triangle described above (see Shebwani dance). One dancer then advances, executing various fancy steps, towards another dancer in front of whom she stamps her foot and then retires, still executing fancy steps, to her place in the ring. The person in front of whom the first dancer stamped her foot then advances from her place in the ring in the same manner as the first dancer and stamps her foot in front of a third, who comes out in her turn, and so on.

The songs are led by one of the women, who sings the solo while the remainder join in the chorus. No drums are used.

This dance often takes place at wedding festivals when betel nut and cigarettes are handed round with tea. Then towards the end of the entertainment meat and rice are eaten. It may also be danced on the occasion of other rejoicings, the special time of year for having it being the first week of the North-east monsoon, that is, in November and December.

This Mwaribe dance has no mystic meaning.

THE MWASHA DANCE.

This is also a woman's dance and is of Bajuni origin, its introduction to the Malindi District from Witu having begun about four years ago. If the dancers are free women they dance indoors; if they are slaves the dance takes place in the open, but always by invitation.

The guests line up in two or three rows, one behind the other, and move forward slowly an inch or two at each step, while they jerk their chins forward and move their shoulders in time to the drums. When the front row gets up to the wall of the room, or to the limits of the dancing-floor, all the dancers face about and move slowly as before in the opposite direction, the front row becoming the back one.

If it takes place indoors, no men are allowed to be present except the orchestra, consisting of the performers on a *vumi* described above (see Razha dance) on a *tari* or tambourine (see Chama dance), and on a *rumari* or clarionet (see Sherha dance).

This dance, which has an undoubted touch of savagery about it, may perhaps be derived from the Somalis, and tends to work the dancers up into a nervous state. It is often danced in competition with another dance faction. No refreshments are served.

It has no mystic significance and appears to be indulged in when the general physical condition of the performers calls for a nervous outlet of some sort.

000 from our roof how they begin to stir on the other roofs close to us and then go down to the kitchen to light a fire for a cup of ginger coffee. There is a small grove of date-palms round es-Sôm, on either side of the *sêl*-bed, which is full of water. We wash and drink our fill at one of the wells before resuming our journey in the heat.

After about three hours we arrive at the village of Fughma, which consists of a few mud houses encircled by huts. It is scorchingly hot although still early in the day. Our escort declare that we must rest and eat here, as there is no other village and no water to be met with for the next four or five hours. We do not believe this and insist that we must go on, but they, as one man, refuse, warning us of the consequences of such folly, and promise to set out again after an hour's rest. We give in against our will, with the unpleasant feeling that we are being taken in and that we could quite well take the risk of going further. A kid is purchased from our host and is carefully prepared for a splendid meal. Fughma is the last stopping-place before Qabr Hüd, and a four hours' walk through barren country still awaits us.

312
133 With great difficulty we get the caravan going again at two o'clock. We continue to follow the bed of the wādī, where we find water nearly everywhere! It is now the middle of the dry season; after the scanty rains or when the *sêls* rush down from the western mountains, then, at this point, the *mesila*¹ of Wādī Ḥaḍramaut must have the aspect of a real river. Thus the British airmen from Aden reported truly when they said they had seen a river running through the wādī beyond Qabr Hüd. The river disappears under the surface of the soil, however, long before it reaches the Indian Ocean.

•796 Close to Fughma we pass through small groves of palms with groups of miserable huts. This is the spot where the Bedouins of the neighbourhood come together once a year, to feast in pious memory of a holy man. Those are days of truce dedicated to God and trade. In Fughma we could hear

104 ¹ A *mesila* (مسيلة) is the bed of a *sêl*, a torrent, a streaming water.

them shooting, and singing for joy, but now the feast has succumbed to the heat; the merry-makers lie in the shadow up against the rocky slopes, in grottoes, under blocks of rock, or under shelters made of sticks and fragments of cloth, resting after the noisy racket. The number of participants does not seem to be great, a fact which also points to the decline of the district. A group come up to us and overwhelm us with questions. We reply that we are truly on the way to the tomb of their Prophet Hūd and that we also intend to pray there. When I answer their question as to whence we come by saying: "From the Holy Land, from Djedda", it becomes apparent that they are not very well informed as regards the founder of their religion and his country. But some of them have been in East Africa, and these relate that the Muslims there are in the habit of going to Mecca just as the Ḥaḍramīs go to Qabr Hūd. We are then invited to stay on with them, for a short time, to resume the feast, but being convinced that friendship with these suspicious, brutal fanatics is a very fragile affair we prefer to continue our march. We cannot rest until we have reached our goal, Qabr Hūd. [796] 609

One of the group acts as spokesman; he was for some time in Zanzibar and there made acquaintance with Europeans. He promises to follow in our rear and to accompany us to Bīr Barhūt on the morrow. It is thanks to his intercession that we are allowed to proceed without hindrance. 609

We march on further as fast as we can through the valley, which becomes narrower. On the right, over a great distance, the high bank has been broken through, namely where the "Seven Wādīs" (Sab'a Wudyān) open into the main wādī. It is as still as death in the wādī, no living creature is to be seen. The path is good on the whole, thanks to the fact that every year, in the month Sha'bān, thousands of pilgrims pass backwards and forwards along it. Sometimes it goes through barren sand-hills, sometimes between bushes of *rāk* and by a few crooked *ithl* trees. 788 487